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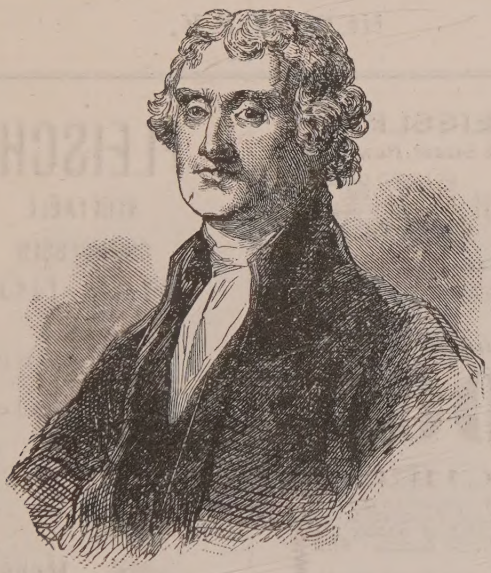
Of the Church—By the Church—For the Church

Luther League Review

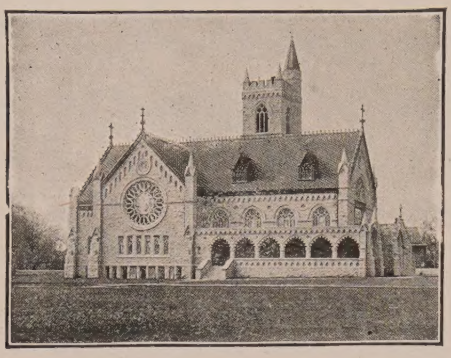
OFFICIAL ORGAN OF THE LUTHER LEAGUE OF AMERICA



Th. Jefferson

Author of the Declaration of Independence

Next Convention of the Luther League of America in Buffalo, 1904



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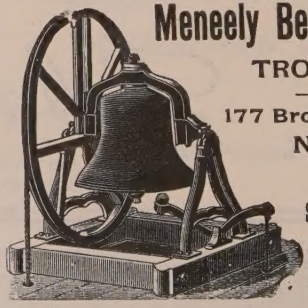

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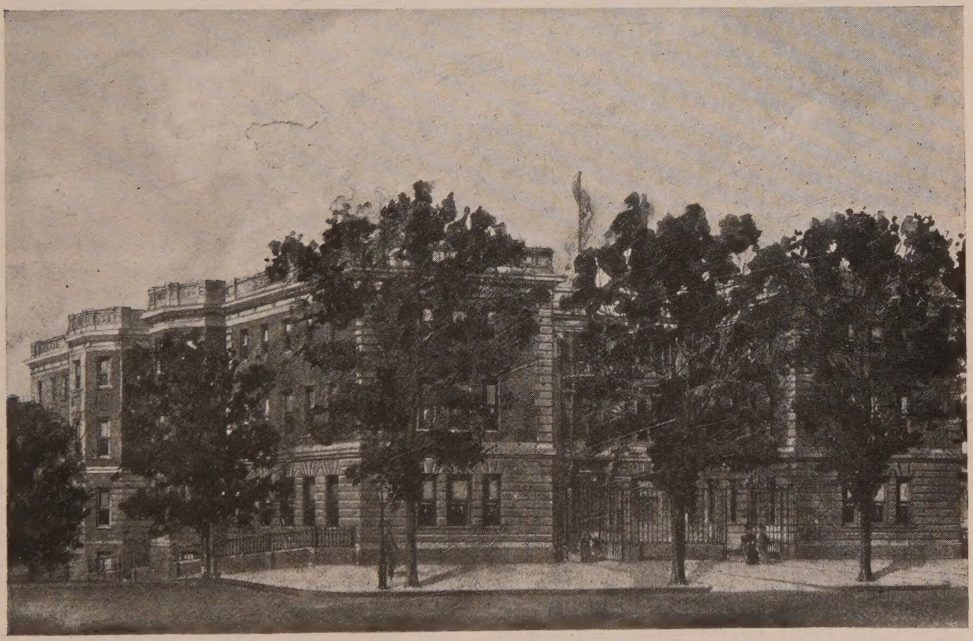
Luther League Review

The New Hospital and Home

Of the Norwegian Lutheran De conesses' Home and Hospital, Borough of Brooklyn, Greater New York

THE corner-stone of the new Norwegian Lutheran Deaconesses' Home and Hospital, shown in the engraving, was laid recently at Forty-sixth street and Fourth avenue, Brooklyn. The occasion marked the fourteenth anniversary of the opening of the building now in use, as well as of the reception into the Order of Norwegian Deaconesses of Sister Mathilde Madland, now Sister Superior.



A few years ago this institution was briefly described in these columns as follows:

"In 1882 Mrs. Anna Börs, the wife of the then Norwegian Consul-General in New York City, who pitied the many poor, sick and suffering among the Norwegians in New York City and Brooklyn, together with the Rev. Mr. Mortensen, the pastor of the Norwegian Seamen's Church in Brooklyn, requested Mr. G. Fedde to write to the Norwegian deaconess, Sister Elizabeth Fedde, in Norway, and ask her if she would come and take up the work of a deaconess here in this large metropolis. Mrs. Börs promised to give a yearly subscription herself of $150 to cover the first expenses. After serious and deep reflection she decided to accept the invitation. On April 9, 1883, she landed on American soil.

and ten days later a meeting was called at the residence of Rev. Mr. Hansteen, at 122 Second place, Brooklyn, where the Norwegian Deaconesses' work of Brooklyn was first inaugurated. In June of that year three small rooms were rented at 109 William street, next door to the Norwegian Seamen's Church, and in that church the work was begun on June 11, 1883.

"After a year of hard work, under many trials and very few encouragements, the yearly report in April, 1884, showed a debt of $150. In the meantime a Ladies' Auxiliary Society had been formed in the course of the year, and with their assistance, Sister Elizabeth started the first fair for the benefit of the Deaconesses' Home, which, including a donation of $100 from an American friend, gave a surplus of $400. In this way the debt was paid.

"The need of larger accommodations and a hospital of its own was soon felt, especially for the many sick Norwegians, as it was impossible to do all that was desired at the other hospitals. At a meeting held in February, 1885, it was decided to incorporate, under the name of the 'Norwegian Relief Society,' and to rent 441 Fourth avenue, Brooklyn, as a temporary Deaconesses' Home and Hospital. The removal took place on March 1, 1885. Here the deaconesses' work was continued and the hospital work started, at first with two probationers, besides Sister Elizabeth, who was elected Sister Superior. The hospital was not very large, only accommodating nine beds, of which two were set aside for free patients. It soon proved to be a blessed work, which gave a responsive echo of appreciation in many hearts and encouraged people to more generous donations.

"The Ladies' Auxiliary Society, now consisting of 25 members, was working earnestly and faithfully, sewing and securing contributions, etc., and the work was blessed and increased year by year. The idea of getting a home and hospital of its own grew stronger and stronger, and collections from American as well as from Scandinavian friends were received, resulting in the collection of several thousand dollars. Two lots were bought, the present building started, and in October, 1889, it was ready for occupancy, being paid for, excepting a mortgage of $8000. The sisters moved into the home, and the first sick were received in December, 1889. Mrs. Börs had in the meantime received from an anonymous friend of the Norwegians the sum of $100,000, the interest of which was to be paid quarterly to some charitable Norwegian institution, and Mrs. Börs, who was president of the Board of Directors of the Deaconesses' Home and Hospital, and who always took a live interest in the work, decided that this great gift could not benefit the Norwegians more and assist them in any better way than by donating it to this institution. In this way the Deaconesses' Home and Hospital obtained a fixed yearly income, which was very beneficial to the work, and by which it is still benefited. Later the institution received a legacy of $4000 by the will of the late Joseph Wild of Bay Ridge, and a few years ago $5000 by the will of Mr. Harry Christian, lately deceased.

"At this time Dr. Henry C. Turner was appointed physician for the medical department, while Dr. Wackerhagen was elected head surgeon for the surgical department. He served, however, only a short time, after which the present surgeon, Dr. H. Beeckman Delatour, was elected as head surgeon. Of the four sisters, two of them, Sister Dorthea and Sister Karen, belonged to the Norwegian Deaconesses' Home of Christiana. They had only been lent to us for the occasion, as we were in want of sisters of our own. While Sister Elizabeth, who had gone to Minneapolis to start a Deaconesses' Home in that city, was away the hospital here was under the management of Sister Dorthea. It was at first arranged that five beds should be set aside for free patients, but later these free beds had to be increased so that about four-fifths of the total number of patients are now treated without charge. In 1890 the hospital was included in the Hospital Saturday and Sunday Association.

"On November 15, 1892, the home was reincorporated under its present name, The Norwegian Lutheran Deaconesses' Home and Hospital, and during that year the first probationers were consecrated as deaconesses."

For several years the present hospital building has been crowded to its utmost capacity. On this account the management was unable to report any great increase from year to year in the amount of work done.

During the first year the total number of days' treatment was 14,933, of which 5387 were free days, 6045 partly paid and 3501 fully paid; 5221 patients received treatment at the out patient clinic. There were 759 ambulance calls.

One of the deaconesses devoted most of her time visiting sick outside of the hospital, and when it was found necessary she furnished doctor and medicine and assisted with nursing. Several have been helped with lodging and house rent, coal and wood, meals and clothing. Thirty-two orphans were provided with homes and 37 helped to employment.

(*Continued on page* 24.)

Luther League of Colorado

First Convention, at Colorado Springs, June 24-25

THE Colorado State Luther League was organized at Colorado Springs June 24 and 25. Some months before this invitations had been sent to 52 Lutheran pastors. A call for the convention, with a copy of the proposed constitution, was mailed to each pastor in the State.

The first session of the convention was held on the evening of June 24, in the fine auditorium of the Y. M. C. A. Rev. Geo. E. Youngdahl, Colorado Springs, presided. Rev. Doctor Braudelle, of Denver, conducted the devotional exercises. In welcoming the delegates to Colorado Springs, Rev. Youngdahl said in part: "It is a great pleasure for me to meet with you here at this first annual convention. I greet you all with a most cordial welcome.

"In the seventies we find a movement for organizing the younger forces within the Lutheran churches of this country for the purpose of studying the Word of God and our Lutheran literature. We find them, too, often active within the Church doing missionary work. The past history of the League has proven the right to exist, and the movement is making sure and steady progress. The League is welcomed into our congregations as the safest friend of the young people, and a most helpful aid within our local churches; nor is it to be limited to individual churches. Its nature was development, and the wave of organization has reached our borders. Touched by the same spirit as our fellow Lutherans in the East, we to-day come together to celebrate our first annual convention, and I certainly feel that the Luther Leaguers of Colorado are to be congratulated on this forward movement."

President Youngdahl then introduced Rev. Luther M. Kuhns, the general secretary of the Luther League of America. Mr. Kuhns spoke on "Using Our Opportunity." The address was well received and was a very able effort. The music was furnished by members of the Augustana Church, Denver, and was very fine.

Colorado Leaguers at Stratton Park.

The business session on Thursday morning was held in the Swedish Lutheran Church. Ten Leagues were represented, and about 200 delegates were present during sessions of the convention. The convention was opened with Scripture and prayer by the pastor, Rev. Geo. E. Youngdahl. With a few unimportant changes the proposed constitution was adopted. The following officers were elected: Pres., Rev. George E. Youngdahl, Colorado Springs; first vice-pres., E. D. Jelle, Denver; second vice-pres., E. P. Jones, Colorado Springs; rec. sec., Miss Clara Anrelius, Idaho Springs; cor. sec., A. W. Peterson, Denver; stat. sec., E. P. Jones, Colorado Springs;

treas., Prof. E. R. Kihlmark, Denver. Doctor Braudelle and Dr. J. W. Finkbiner were appointed on the Extension Committee, and the officers are the Executive Committee. Rev. Dr. G. A. Braudelle offered a resolution, which was adopted, that the officers of the convention be instructed to forward a copy of the constitution to the National Executive Committee, and make application for membership in the National League.

After transacting some routine business the convention adjourned, and the delegates were escorted by the local League to Stratton Park. Dinner was served here, and the afternoon spent in seeing the beauties and wonders of nature. At 6 o'clock supper was served by the ladies of the Swedish Lutheran Church in the church, when Doctor Braudelle presented Rev. Geo. E. Youngdahl a momento as a birthday present, the day being the anniversary of his birth.

The convention was brought to a close with the night session at the Y. M. C. A. auditorium. The music of the evening was furnished by Prof. E. R. Kihlmark, Mr. E. Hanson, and Misses Ida Bjorndahl and Elivira Soderstrom. Rev. Dr. G. A. Braudelle delivered a thoughtful and earnest address on the spirit of co-operation in our Lutheran Church work. In the absence of Dr. C. A. Swensson, president of Bethany College, Lindsborg, Kan., who was to have spoken on the Augsburg Confession, Rev. Luther M. Kuhns, general secretary of the Luther League of America, spoke in his place. The Church of the Augsburg Confession was his subject, and it was an eloquent address, highly spoken of by the convention and the press.

After a few appropriate remarks by President Youngdahl, the convention closed by singing "Blest Be the Tie That Binds," the Lord's Prayer and the Benediction.

Our Lutheran Calendar for July

By the Literature Secretary

LAST month's comments closed with a promise to begin this month by showing the present status of the Church Extension work of the General Synod, and what gratifying progress is being made. The Baltimore report of the Board's receipts during the last biennium is nearly $140,000, which is $20,000 more than the previous report. Over $10,000 of this was contributed by the Woman's Society. The Synodical apportionments of the Board for this cause of Church extension were *exceeded* by the Pittsburgh, the Olive Branch, the Northern Indiana, the Kansas, the German Nebraska, the California, the Rocky Mountain, the Nebraska, the Northern Illinois, the Allegheny, the Miami, the Iowa, the New York and New Jersey Synods. The assets of the Board at this date are more than $450,000, which is an increase of $90,000 over the past biennium.

JULY 1, 1816.—Missionaries Weigle and Moegling of the Basel Mission in Cannada (Canara) on the West Coast of India, translated the New Testament into Cannada (Canarese). Cannada lies north of Malabar and south of Goa. Basel missionaries arrived at Mangalore in 1834. They now have 14 chief stations and important industrial plants in Cannada.

JULY 2, 1700.—The Lutheran Church was the first on the ground in the city of Philadelphia. The order occupying the field is as follows: Lutherans, 1654; Quakers, 1683; Baptists, 1688; Presbyterians, 1692; Episcopalians, 1695; German Reformed, 1727; Roman Catholics, 1731; Moravians, 1742; Methodists, 1769. Prior to the past few years of vigorous missionary activity it almost looked as though this might become a case of the last being first and the first last. If the same zeal and energy as is now at work had characterized our Church in Philadelphia from the beginning, her start of nearly an entire generation would have meant her continuous leadership to the present day. The first Lutherans were Swedes at Wicacoa, in the southern part of the city, forming at first an outlying post of the parish that had its center at Fort Christina (Wilmington, Del.), founded in 1638, and afterward of the Church at Tinicum, 12 miles south on the Delaware. The first pastor was Lars Lock, and the first place of worship a block house, consecrated in 1677. This was replaced in 1700 by the venerable Gloria Dei Church, still standing, although in the hands of Episcopalians, who claim to have inherited its historic associations. Yet not only the pastors buried on its grounds but also the Church itself were sacredly pledged to the Lutheran Confessions.

JULY 4, 1776.—The relation between the Independence asserted at Worms and the Independence asserted at Philadelphia 250 years afterward is so manifestly a relation of cause and effect that the latter would be inconceivable without the former. The United States of America has been a distinctly Protestant nation from the beginning of its history.

JULY 7, 1855.—The presses of the General Synod's publication society are being kept busily active in issuing new books of sterling value and moderate cost. Instead of $125,000, the society's assets now amount to nearly $170,000, and the business done in the year ending March 31, 1903, exceeds that done in the year ending March 31, 1901, by $5800. The profits of the publication house amount to $7000 a year, which is devoted to home and foreign missions

JULY 8, 1803.—Missionary Karl Frederick Guetzlaff, who was born in Pomerania, entered China by way of Siam on an opium vessel. Dressed in native costume and adopting many of the Chinese customs, he spread the Gospel

by distributing tracts and preaching. He published a revised edition of the New Testament, founded *The Chinese Magazine*, established hospitals, prepared natives to teach and preach, and in numerous other ways became useful to the natives. He also published several books on China in the German language. His chief merit lies in arousing a more widespread and lively interest in Foreign Missions throughout North Germany, as well as enlisting the services of prominent people, among them the Queen of Prussia, and in organizing the Danish Lutheran Mission in China. He even found time to make an earnest effort to enter Japan.

JULY 9, 1898.—The missionary census of January 1, 1902, is a record of splendid progress. It states that there are now 24 German foreign missionary societies, supporing 576 chief stations, 952 missionary and 110 "sisters." The native staff consists of 150 pastors and 4351 other helpers. These workers have in charge 397,746 Christians, 57,434 catechumens and 93,738 pupils in 2025 schools. The annual receipts of voluntary gifts from friends at home amount to $1,492,750. The native Christians contribute $284,000.

JULY 10, 1793.—When a lad of 14 the beloved "Father Heyer" arrived in Philadelphia, where he had an uncle, and learned a hatter's trade. He attended service in Zion's Church, where Dr. Helmuth preached. He read theology with Dr. F. D. Schaeffer, became a teacher in the parochial school in Southwark, and occasionally preached in the poorhouse and in New Jersey. In December, 1814, he returned to Germany, to complete his studies, which he did at Goettingen. Having come back to this country, he was licensed to preach by the Synod of Pennsylvania, was appointed a home missionary in Northwest Pennsylvania, and later on in Maryland. Ordained in 1819, he was sent to work in Ohio, Kentucky and Indiana. The newly formed Society for Foreign Missions in 1839 called him as missionary to India. When it was proposed to place his work under the care of the inter-denominational American Board he declined, and appealed to the Ministerium of Pennsylvania to undertake a distinctively Lutheran mission and to send him as its missionary. Accordingly on October 5, 1841, he was sent as the first missionary of the Lutheran Church in America to India. He arrived at Guntur, South India, July 31, 1842. In the spring of 1846 he returned to America and organized a church at Baltimore. In March, 1848, he was again at Guntur. He returned to America, in 1857, and began home missionary work in Minnesota, established many congregations and became the founder of the Minnesota Synod. Being (1869) in Germany when he heard of the scheme to transfer Rajahmundry to the Church of England Missionary Society, he hastened back to America, prevailed upon the Synod of Pennsylvania to take charge of the field, and though himself fast approaching fourscore years of age, this intrepid veteran went himself once more to India. He returned to the United States in the spring of 1871, was made chaplain of the Theological Seminary in Philadelphia, and filled this position till his end, November 7, 1873.

JULY 12, 1886.—Flierl was of the Neuendettelsau Foreign Mission Society. Now there are three stations on the New Guinea coast and on coast islands. The Rhenish missionaries followed in 1887, and now occupy three stations also. Both missions suffered greatly from fatal fevers, but they did not forsake the country, and the seed sown in patient faith and hope is beginning to grow unto a bountiful harvest.

JULY 16, 1896.—The Luther League Topics were originated by the Pennsylvania State League on Advent Sunday, 1894. At the close of February, 1896, they were transferred to the Luther League of America. Their circulation has steadily increased, and their educational influence is everywhere recognized. The editor is Rev. George H. Schnur, Chillicothe, Ohio.

JULY 17, 1849.—It is only as a great object is seen at some distance that its real proportions and significance come into view. The peculiar field in our Church which was cultivated by Dr. Passavant was unlike that occupied by any one before him, and will probably not be supplied by any one who will come after him. In its vast range of territory, in the far reaching extent of its influence upon the future, in its great variety of operations and in the versatility of gifts which it demanded, it has rarely, if ever, been equaled. Men are naturally selfish, calculating, ease loving and narrow. Hence a personality whose constant aim is to sacrifice himself for the good of others, to live for the bereaved, the afflicted, the destitute, to have no rest except in aiding those whom most men neglect, is of itself an inspiration. Even philanthropists usually concentrate their energies on one particular object or one particular institution. The public excuses them from interest and activity in other directions, since their absorption in their own one charity is well understood. But here was one whose consuming zeal rendered him unable to concentrate. He was continually projecting new enterprises. He was a general who, in the very midst of the heaviest engagements, was always planning new campaigns. He laid the foundations all over this country upon which those who are to come after will build. He was the foremost missionary leader of the American Lutheran Church. He knew how to choose the men who were to occupy the different departments in this sphere and to inspire them with his own enthusiasm, then leave them to work out the details while he pressed forward elsewhere, whence earnest cries for assistance came. He was an American through and through, a lover of the country which God had assigned him to cultivate for His sake. An American by birth and education, his personal relations with prominent men in the religious and public life of the nation were most intimate. He was no less highly esteemed by those outside the Lutheran Church than by those within it. He had a warm sympathy with all consecrated to the service of the Master, even though called by many names. Nor was he disposed either to disparage them because they were not always of his own household of faith, or to be silent in his testimony to the truth in order to gain their esteem. The cry of "Unionist" was echoed and re-echoed among those who knew no better, but he was always ready to give an answer to every man who asked him a reason for the hope that was in him and for the course which he pursued.—G. F. Krotel, LL.D.

JULY 19, 1712.—It is a remarkable fact that among all the "Danish Halle" missionaries in India during the eighteenth century, every man of them came from Halle, and not a single one was a Dane. The emphasis must therefore be laid on the last word of the couplet, and not on the first, though the noble example of the King of Denmark is worthy of highest honor. The Danes themselves also have been signally active in other regions of the great foreign mission

world—*e.g.*, China, Africa, the West Indies. See bottom of page 11 in last month's REVIEW.

JULY 21, 1898.—The Scandianvian F. M. societies are the following: Denmark—Danish Mission Society, 1821; Loeventhal's Mission (India), 1872; Danish Mission in Farther India, 1891. Sweden—Swedish Mission Society, 1835; Evangelical Fatherland's Society, 1861; Swedish Church Mission, 1868; Swedish Mission Union, 1878; Women's Mission Society for China, 1850; Swedish China Mission, 1887. Norway—Norwegian Mission Society, 1842; Bishop Schreuder's Zulu Mission, 1873; Lapp Mission Society, 1888; Norwegian Lutheran Mission in China, 1891; Free Norwegian Mission in East Africa, 1889. All three Scandinavian kingdoms support the Indian Home Mission among the Santals, 1876, and a Scandinavian Alliance Mission in Japan since 1891. The Finnish Mission Society was organized in 1859.

JULY 25, 1837.—Whatever may be your personal opinion whether or not it is possible to transplant into America the Parochial School system as it flourishes in Germany, challenging the attention and admiration of the world, there is one vitally important point about this great subject of Christian education of the young on which we all can agree. This is the indisputable fact that so far as concerns kindergarten instruction of the smallest children from three to six years of age, there is not a Lutheran Church in a single town of the whole United States which could not establish at least this rudimentary department of educational work. Even those churches so situated that they cannot do more could make provision for laying *foundations* in the opening consciousness of these youngest hearts. No separate building would be necessary for simply a Daily Kindergarten, as would be required for a fully equipped Parochial School. A section of the Sunday school room would answer every purpose, and the apparatus is by no means elaborate or expensive. Kindergartens of this distinctively Christian character subserve a much higher and deeper purpose than those of Froebel's system, and they do not in any sense antagonize the Public School of our land. They take the child before it has reached the school age, or is ready for the public curriculum, and implant the great fundamental facts of the Gospel so as to make a lifelong impression which cannot be eradicated. The Mary J. Drexel Mother House at Philadelphia has recently offered to establish a special department in that well endowed institution for the training of teachers for such Christian Kindergartens in the churches. Any congregation which will send a suitable young woman for *one year* can have her back at the end of that time prepared to do a blessed work among the little children of the neighborhood. Scarcely any other denomination is even attempting to cultivate this useful Kindergarten field at all, hence we here have all the scope we could desire. A merely nominal fee will suffice to make the work self supporting, and only eternity will tell the results. Since neither the Public School nor, alas, the Christian home (and, of course, much less the un-Christian home) now makes any provision for regular adequate religious instruction of the children in the facts and truths of the Gospel, can we afford to dispense with a supplement so feasible as this? What young woman in your own congregation would be best adapted for such daily Christian teaching of very young children?

JULY 26, 1848.—John H. Schmeelen has begun to missionate among the Orlam-Namaqua tribes north of the Orange River. In 1815 he settled at Bethania, where he, living like a Hottentot, translated the Gospels, but had to leave the place on account of drought and tribal wars. The London Society transferred its Namaqua stations to the Rhenish Society in 1840. Knudsen occupied Bethania in 1842. There are now 11 Rhenish stations in Namaland.

From the Field

BY THE GENERAL SECRETARY

THE sixth annual convention of the South Dakota State Luther League was held at Dell Rapids, S. D., May 12 to 14. Dell Rapids is a pretty town, located on the Sioux River at the Dells. Here we have two Lutheran churches. The morning and afternoon sessions of the first day of the convention were held in Stordahl Church; all the other sessions were held in St. Peter's Church. St. Peter's Church is a beautiful and commodious stone edifice.

The motto of the convention was, "Truth, Trust, Tact—Essential Elements in Luther League Work." This was considered under the heads of knowledge of and obedience to the truth, trust in the Lord, and tact. The annual reports of the officers of the State League, as well as the reports of the local societies, were most encouraging. The music of the convention was exceptionally fine, the singing being without the aid of any instrument. The papers were carefully prepared, and the discussions were stimulating. The devotional spirit and the loyalty to our Lutheran faith inspired confidence for the future.

Two hundred and twenty-five delegates and visitors outside of Dell Rapids were in attendance. Twelve Leagues were represented, comprising a membership of 422. The General Secretary was most cordially welcomed. He was given the opportunity of presenting the work of the National Luther League, and accorded every privilege. A member of the convention was designated to send the REVIEW a full account of this splendid convention.

The rally meeting on Wednesday evening, when the General Secretary made the address, the social session at the home of Mr. and Mrs. M. A. Dieson, and the farewell meeting, when a number of short speeches

were made by pastors present, interspersed with music, were features of this successful convention.

The eighteenth anniversary of the Luther League of Memorial Evangelical Lutheran Church of St. Paul, Minn., Rev. A. J. D. Haupt, pastor, was held on Thursday evening, May 24. An excellent programme had been arranged of Scripture, prayer, music and reports of work done during the year. The General Secretary made an address. He preached in this church Sunday morning, and in the evening at St. James Church, Rev. F. S. Beistel, pastor. Sunday afternoon he visited North St. Paul. The echoes of the great national convention last July in St. Paul still are heard for good, and the Twin Cities Central is a very active body.

Eighty-five jolly, good looking young Lutherans from the Twin Cities crowded into a car Monday morning for Northfield, Minn., to attend the fifth annual convention of the Luther League of Minnesota. The convention was held in the chapel of St. Olaf College, Prof. Rev. J. N. Kildahl, president.

St. Olaf College is magnificently located. Northfield is also the seat of Carleton College, over which William H. Sallmon has just been inaugurated to succeed Rev. James W. Strong, D.D., LL.D., as president. It is a matter of congratulation that our own St. Olaf is not at all inferior to this Congregational institution. We were glad to see the fine buildings, the splendid body of students, and the opportunity presented here for higher education of our Lutheran young people.

Inner Missions, the Bible in the League and the Luther League in educational institutions were among the topics considered by this convention during its sessions, continuing a day and a half. The motto for the year's work, as stated by the Extension Committee in its report, was: "Come with us and we will do thee good." From very small beginnings the Minnesota League has grown to considerable strength. Thirty-six Leagues —1 Danish, 1 German, 15 English and 19 Norwegian Leagues—are identified with the State League. Three new Leagues were admitted to membership by this convention into the State Luther League. There are two Centrals in this State League—namely, the Twin Cities, composed of 12 Luther Leagues, and the Red River Valley, composed of 16 Luther Leagues. The membership of the Twin Cities is 394 and of the Red River Valley 800. Four hundred and fifty people assembled at St. Olaf for this convention, representing 1659 Luther Leaguers. The outlook is good and hopeful. A full report is to be sent to the REVIEW.

On Monday evening of the convention the cantata, "The Ten Virgins," by Alfred R. Gaul, was rendered by the St. Olaf Choral Union, under the direction of Prof. C. A. Melby, in the college gymnasium. This was a rare treat, and greatly enjoyed by the delegates and visitors to the convention. The rally meeting the last night of the convention was devoted to an address on "Wanted —Christians Who Mean It," by the General Secretary, who was accorded a most hearty welcome, and was also given the opportunity of speaking of the work of the National Luther League.

The work of this convention, presented a the reports of the State officers and of the presidents of the district and individual Leagues, awakened deep interest, and aroused considerable enthusiasm for extension of the League. It was a splendid convention, and gave the work in Minnesota new impetus.

It was also our privilege to attend the meetings of the Luther Leagues in Bethlehem Norgewian Lutheran Church, Rev. G. Rasmussen, pastor, and St. Paul's Lutheran Church, Rev. N. J. Lohre, B.L., pastor. These meetings were well attended, and evinced great interest in the League work.

We observed a great variety of methods were employed in conducting the work of the societies, as we listened to the reports of the individual Leagues in these two great State conventions. But it was very noticeable that here was a force that proposed to keep in touch with the Church, and enhance its life by giving it a loyal body of trained laborers. There was a clear note of self forgetfulness ready to be used for the kingdom of Christ. Along many lines of good work, without self seeking, there was brought to one's attention the existence of a fresh and vigorous and incessant service for the Church. In this strenuous Christian life our young Lutherans are practically illustrating there is a trustful, tactful, toilsome, self denying earnestness that means large things for Christ and the Church. It is a force for righteousness and true Christian living of which the result is inevitable. A useful and a helpful young Christian life gives to maturity godly strength with which the world must reckon.

LUTHER M. KUHNS.

God's Planting

The wind that blows can never kill
The tree God plants;
It bloweth east; it bloweth west;
The tender leaves have little rest,
But any wind that blows is best.
The tree God plants
Strikes deeper root, grows higher still,
Spreads wider boughs, for God's good will
Meets all its wants.

—LILLIE E. BARR.

Luther League Topics

Eighth Week after Trinity. Aug. 2, 1903.

This Do and Thou Shalt Live

Luke x: 25-28

Biblical topic reviewed by Rev. C. Armand Miller

Questions to be answered in brief papers: What are the uses of the Law? How should we read the Word? What is the relation between doctrine and life?

Lessons for our own lives: 1. *The hopelessness of salvation through our own works.* "This do and thou shalt live." But how "do this?" Our strength is not sufficient. We might keep the Law externally. The Pharisee claimed to have done so, when he said: "I thank Thee that I am not as other men." But he had not learned to distrust self, or to love or trust God. Yet these are the chief lessons which the Law is adapted to teach. Learn, first of all, the deep penetrating meaning of the Law's requirements. Then, indeed, will you tremble at the Law's curse on him who does not perfectly keep it. Only those who do not understand the spiritual demand of the Law can, for a moment, claim to have attained its holiness. The intelligent, sincere man learns, as he compares himself with the exalted standard set before him, that he is guilty and condemned, and, standing afar off, he beats his breast, and cries: "God be merciful to me a sinner!" And in his hopelessness of help from himself the Law drives him to seek a refuge in Christ, who fulfilled the Law for him and paid his penalty.

Thus the Law brings repentance, and impels the penitent toward Christ. Yet the lesson of our helplessness to save ourselves is the hardest one to teach the natural man. Always comes the question, "What shall *I do* to inherit eternal life?" The theology of the natural man is that of this Jew. If it is to be by *your doing*, you must do *perfectly*, without one sin of deed, or word, or thought, by way of commission or even of omission! Dare you, then, try to win salvation by the way of the Law? If not, there is one only way, by the doing of Christ, not yours. By the perfect life He has led for you and the all-sufficient merit of the death He has died for you. Only when you have accepted Him can you speak or think of "doing" anything. But, then, when you have caught the vision of your Saviour, then is the time to ask, "Lord, what wilt Thou have me to do?" and thenceforth by His grace to use your life to do what He bids.

Ninth Week after Trinity. Aug. 9, 1903.

Laying the Foundations

(Zachariah iv: 9-10)

Missionary topic reviewed by Rev. C. O. Solberg. Pres. of L L. of Illinois

I. *Lowly Beginnings.*

When the home missionary or field secretary sets foot in a town his reception is at first chilly. A difficult task is before him. He has need to read often the first chapter of the Book of Judges. The average person is not at all eager to see the advent of a new church. Spiritual need is seldom aware of itself. Their immediate attitude may be that of interest, even enthusiasm, but this soon dwindles before the practical aspects of a rented hall incommodious to worship.

We have here a testimony of irreligion and spiritual death which is far more trying to the workers than halls and small attendance. "When men despise the day of small things it is because the grand essential of religion, *faith*, is wanting." The stripling David and the giant Goliath, the Twelve Apostles and a world ensconsed in heathenism, "Brother Martin" and a worldly Papacy, the "consecrated cobblers" and the early Christian missions to East Indies are evidences of what God may accomplish from despicable origins. Angels rejoice over one sinner that repenteth.

II. *Waste Places.*

Jerusalem had long been wild and in ruins. Unworthy condition for the city of God! Zerubbabel was rebuilding. There was to be a shining temple, a worshiping concourse, the sound of praise and prayer. This is the noble work of gathering souls, building churches, of bringing to men the blessedness of Word and Sacrament. Thus waste places become fruitful vineyards. If it is the duty of the Church now to work this result in waste places, surely it is the more than duty of our Lutheran Zion with its countless unchurched children in every section of our land.

Home missions are carried on only in places already Christian. Just as, after a city gathers size, the sites before considered unsuited to building are bought up and foundations laid deep and secure, so that there, though least promising at first, the most imposing structures arise; so in Home Missions. The temple built by Zerrubabel was disappointing for smallness. The Church is now engaged in laying the foundations for the future structure of American

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 29 by LUTHER LEAGUE REVIEW, Box 876, New York, N. Y.

Christianity. Let us see that they be adequate.

III. *In the Hearts of Men.*

In Zech. 4:9 we see that the work is to be done by a person properly called and equipped, set apart by God. The promise is that "thou shalt know that the Lord of Hosts hath sent Me unto thee" (I. Cor. 2: 4; I. Thess. 1:5). Blessed is the missionary for whom God awakens a similar consciousness in the hearts of the people. Ground is to be broken, habits of life changed, hostility reconciled, indifferentism awakened, loyalty and zeal aroused. All the forces of sin, so subtly entrenched in the customs, prejudices and comforts of society are to be met and overcome.

Among the immigrant and the Lutheran-bred childhood memories are to be stirred. Above all, a practical knowledge of the Church, its teachings, practices, blessed value, gifts of grace, must be imparted. Unless foundations are laid well a building as it settles will crack, become disfigured, and even dangerous. So with a congregation. It may seem magnificent to rush together a multitude and awaken a babble of interest. Newspapers like to report a mission that "booms." But it will be wise to lay foundations with care. Churchly practice in externals will give pause to the worldly and unscrupulous. The ritual or full service may seem dignified and sedate, but it will yield a spiritual temper to thought and worship that will bear good fruit in the future. A proper emphasis of doctrine will strengthen conviction. Let evangelical fervor shine through all. It will sweeten the sense of spiritual good. Thus the structure reared will be safe and steadfast, and by reason of the harmony and genuine fellowship of faith, a communion born of a stress that converts and sets aright, it will stand a thing of joy forever and a fountain of saving health.

IV. *Our Share.*

In a sense all the earth lent tribute to this refounding of Jerusalem and its temple. Most of the moneys needed were secured in Persia. The plummet hung by Zerrubabel was of tin, doubtless brought from Britain. There are two ways in which church members, down to the very children in the Sunday school, can assist in laying foundations. The Home Mission and Church Extension Funds of the synod or general body to which we belong is a direct point of contact. To these every church member is in duty bound to contribute. This is one of his most sacred duties, even though the contribution be small. Without there are stones unlaid, souls unsaved, more agony of eternal woe. The world is crying, not for gifts that startle nations, but for systematic consecrated effort on the part of the giver of small means.

How large is the Church Extension Fund in your synod? Have you contributed to it systematically? What plan is in vogue for aiding this cause in the congregation to which you belong? Remember that our Church and country has no more pressing need to-day than this. Experience has shown that the task of home missions is greatly facilitated where moneys are at hand with which to secure a lot and chapel at least, at the outset, at any point which has been selected for missionary attention.

V. *Success.*

Joy appeared among men and in angel hearts to see the plummet in the hand of Zerrubabel. The foundation stone is here, not only the prophecy, but the pledge of success. The whole structure will be reared. The omnipresence and omniscience, the wisdom and power of God are behind our feeble human effort. We must neither weary under the burden nor doubt our own sufficiency as endured from on high. Hindrances may be many (Ezra 4:1-5,24), kings of earth may come and go like Cyrus and Darius, but the Church moves onward steadily victorious toward eternal glory.

Tenth Week after Trinity. Aug. 16, 1903.

The Creed, "Credo" I Believe

(Romans x:8-11)

Biblical Topic reviewed by Rev. C. Armand Miller

Questions to be answered in brief papers: What is a creed? Can a man be without a creed? What is the value of a creed? How will you test the correctness of your creed?"

Lessons for our own lives: 1. *We cannot be creedless.* Whoever claims to have no creed proclaims himself ignorant or false. Even unfaith has a creed, and that a definite one, though its only article be faith in no God and no religion. But to speak of religion that is creedless, is to describe faith as inarticulate, to reduce religion to an ejaculation, to deny that it has intelligent existence or rational appeal! Whether a creed should be written and formally promulgated, indeed, is another question. When foolish sectarians prate of having a church without a creed this is what they really mean to say, that they abjure an official formula of their faith. But if one's faith is precious and is true, why should one not be glad to confess it, and eager to know whether those who wish authority and leadership in the Church will teach it or another. A creed brings bondage only to him who does not hold the faith it expresses. To him who does, it gives most joyous liberty.

2. *The creed makes the life.* The differ-

ence between Saul of Tarsus and Paul the Apostle was very largely a difference of convictions, of doctrines, of creed. Faith that is real and earnest will beget a life of self-realization. Even the lesser differences of faiths will exhibit themselves in the outward demeanor. Not only is the life of a devout Roman Catholic different from that of a pious Protestant, but the life of a true Lutheran who has inbibed the spirit of his Church's faith and cultus will be different from that of an equally true member of a Reformed Confession. In so far as the faith is real and realized it will mold the life. Conduct and creed, so far from being unrelated, are child and mother. Then the main thing is to have the highest creed, and to hold it with the deepest fealty. Thank God for the purity of our confessions! May we hold them in our hearts! Then there will be no question of the noblest life.

Eleventh Week after Trinity. Aug. 23, 1903.

Lutheran Reformation in Norway

Condensed from Lutheran Cyclopedia by Mrs. G. H. Schnur

(II Chron. xxix : 15-19)

The Reformation, as previously Roman Catholicism, was introduced into Norway by force. The light which had been kindled by Luther at Wittenberg, in 1517, soon shone into Denmark, where many able men spread the truths of the Gospel among the people. But not till later did the Reformation reach the more distant Norway. Here, at Bergen, Antonius, a German monk, first preached the evangelical doctrines in 1526, but met with the bitterest opposition of the Roman Catholic clergy. After him these doctrines were preached by Herman Freze and Jens Viborg. Nothing further is known as to the progress of the Reformation in Norway at that time.

In 1537 the Catholic Bishops were deposed by the king and evangelical preachers appointed in their place. Thus the Reformation was introduced by royal decree. But the common people were long in ignorance of Scripture doctrines. The Bible was not translated into Norwegian, nor were any books published in that language. The people of Norway had to be satisfied with the few books that were slowly issued in Danish —a language kindred to the Norwegian. Parts of the Bible had been translated into Danish previous to 1550. In that year a complete translation was published.

The Norwegian Church was now legally a part of the Danish Church. It accepted the œcumenical symbols, common to all Christian churches, and as special symbols, the Augsburg Confession and Luther's Smaller Cathechism. The king was the highest ecclesiastical authority. As the Danish-Norwegian Lutheran Church had its origin from the German Church, so it continued to be somewhat of an annex to the latter. The fresh, vigorous life of the Reformation period was succeeded by distressing doctrinal controversies. Following this came a time of coldness, which, in turn, gave way to a wave of Pietism, whose great center was Halle. This bore fruit in several different ways. Clergymen were aroused to the need of the people for enlightenment, and memorialized the Government on the subject. One minister labored with zeal among the Finns, who still lived in greatest ignorance, though nominal Catholics, and retained much of their ancient heathenism. Another pastor left a comfortable parish to carry the Gospel to Greenland. About 1737 the establishment of public schools was begun, though these were long of a very ordinary character.

Then, about the middle of the eighteenth century, came a deluge of rationalism from Germany, bringing doctrinal disturbance in its wake. Then rose the great Norwegian Pietist, Hauge, whose home became a spiritual center where many met for counsel. The effects of the revival which he promoted, through the entire land, remain to this day.

Norway was separated from Denmark in 1814, and was connected with Sweden as an independent State, the King, as before, being the head of the Church. From the university at Christiana (founded 1811) fortunate in having professors untinged with rationalism, there went forth preachers who had been trained in the Evangelical Lutheran doctrines of their fathers, and rationalism soon disappeared.

A translation of the Bible made in 1607 was long used. The Norwegian Bible Society was founded in 1816. It has had the Bible translated into Finnish for the Lapps of Norwegian Finland. A new translation of the Old Testament was published in 1890. Small collections of hymns appeared from time to time. The book in present use contains hymns from all the older writers, as well as those of later time.

In 1842 the Norwegian Mission Society was organized at Stavanger, and a mission school established there. Mission societies have since been formed all over the land. These carry on extensive foreign missions.

Thus, out of manifold difficulties, there has developed the sturdy, rugged, Evangelical Lutheran faith of Norway as it is to-day. May we American Lutherans be always as steadfast and unswerving in the faith as are our Norwegian brothers across the sea.

Luther League of Minnesota

Fifth Convention, at Northfield, May 18-19

By Rev. A. J. D. Haupt

THE fifth annual convention of the Luther League of Minnesota was held at St. Olaf College, Northfield, on Monday and Tuesday, May 18 and 19. The Monday morning trains brought delegates from all directions. The guests were met at the depot by a large Reception Committee, and conducted up to "The College on the Hill," where an informal reception was given them.

At 2 p.m. the convention was called to order by the president, Rev. N. J. Lohre. After the usual opening services, Rev. Prof. J. N. Kildahl welcomed us to Northfield and to the college in such hearty terms and with so much feeling that all felt at once its cordiality, and felt glad that they had come. President Lohre, in his well chosen remarks, pointed out the pleasure and profit such a gathering was sure to be to the whole Luther League movement throughout the State and to those who were so fortunate as to be delegates to this convention. Three new Leagues were added to the membership, First English of St. Peter with 60 members, Trinity Norwegian of Albert Lea with 40 members and St. Peter's Norwegian of Red Wing with 120 members, total accessions 220. This is an encouraging growth, and it inspired the taking of steps to organize a new central League in the Red Wing district.

The triumph of the convention was the election of officers, Rev. Prof. J. N. Kildahl, president of St. Olaf College, having been secured for president. Professor Kildahl, who is well and favorably known throughout the State, fully realizes the need of this great spiritual work which the League is trying to do among the young people of the land to hold them faithful to the Church, and is more or less in touch with all the different nationalities which help to make the Lutheranism of the State so strong. Miss Charlotte A. Wold of Minneapolis was elected recording secretary; Prof. Freda Bu of Northfield, corresponding secretary, and Mr. Sidney R. Johnson, 628 Fifteenth avenue, Southeast Minneapolis, treasurer.

Among other things the convention

"*Resolved*, That we heartily indorse the Luther League Review as the common medium of all our Leagues in the State and nation, and as a great help in the conduct of our Luther League services, the study of the topics and the reading course; and hereby urge our Leagues to subscribe for the same as well as for the topics and the reading courses."

St. Olaf College (Where Convention Was Held).

The statistical secretary reported 36 societies in the State League, with a total membership of 1659. These societies or Leagues are connected with churches as follows: Nineteen Norwegian, 15 English, 1 Danish, 1 German.

One could not help but be impressed with the number of older, yes, even gray headed young people in the convention as active delegates to the convention and members in the several Leagues.

On Monday evening the St. Olaf Choral Union rendered the cantata of the Ten Virgins to a large and appreciative audience.

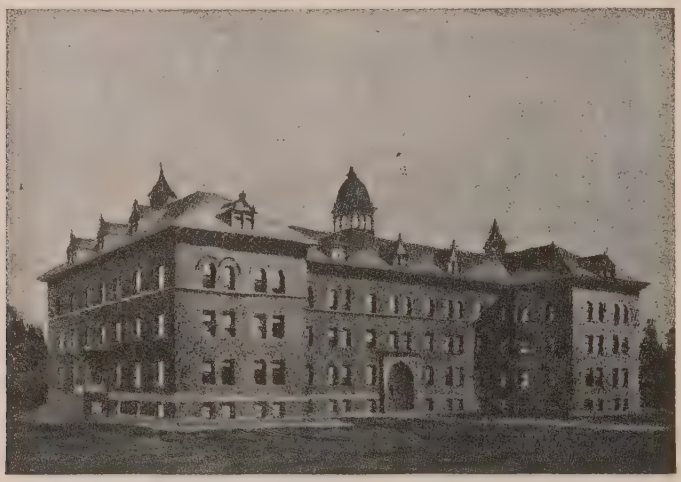
Dr. Trabert's paper on "Inner Missions" brought forcibly before us the present need of developing this spirit in our young people in America through and in the Luther League. Both deacons and deaconesses should here be trained. It was both historical and practical, and deserves to be read by many of our young people.

Rev. A. Ofstedahl of Fertile, Minn., discussed the subject of the Bible in the League, pointing out the need of the divine power as found in the Word of God itself, to strengthen the young soldiers of the Cross. He was of the opinion that the Bible for its own sake systematically, topically, doctrinally studied was of more value and interest than the present topics or any study of Church history or even of missions. This evoked a very interesting discussion, and the value, power, importance and beauty of the Word was brought out.

Prof. Paul G. Schmidt pointed out the great value for the future and for the extension work of the League of having such organizations properly conducted in all the 120 or more educational institutions of our land. These young people are to be the future active workers in the Church, the future molders of thought, the future pastors, Sunday school teachers, deacons, etc. How important that they should be well equipped spiritually, and what a help this training school of prayer and Christian activity the Luther League is if properly conducted.

The paper of Mr. Mannes on "What Do I Owe My Neighbor," was presented by Rev. A. J. Reichert, the answer being the love of Jesus Christ. As Christians and as Lutherans we owe our neighbor everything that will help him on his way to heaven; a helping hand, a kind word, a tender look, a sweet, truthful, loving Christ-like example.

The rally meeting on Tuesday evening was an event long to be remembered in the history of the State League of Minnesota. The large gymnasium hall in which the meetings were held was well filled, and the sparkling address of Rev. Luther M. Kuhns, the genial General secretary of the National League, on the subject, "Wanted—Christians Who Mean It!" was received with true college enthusiasm. It is to be regretted that our space does not permit a fuller report of these papers and this address.



New Dormitory of St. Olaf College.

The invitation to meet at St. Peter was accepted with a hearty vote. This is the seat of the Gustavus Adolphus College, and the following year will doubtless see the convention at Concordia College, Moorhead, Minn.

The Chinese character is full of intellectual surprises. A new convert to Christianity was called upon to give an illustration of the sacred Scripture, "Blessed are the pure in heart, for they shall see God."

"You say that it is hard to worship a God who cannot be seen," said he, "and that you have no inward evidence of his actuality. A mirror from which all the quicksilver had dropped away might as well complain that it could find no trace of the objects placed before it. Clean thoughts, clean affections, clean desires have the same function in human nature as the quicksilver on the back of the mirror. When the heart is filled once more with holy thoughts the perfect image of God will again be seen there."—*Selected.*

A CIRCLET OF RARE JEWELS

By Leander S. Keyser, D.D.

Author of "Birds of the Rockies," "In Bird Land," "John Westoff," etc.

Chapter V.—The Light That Failed

NO other thought now possessed Walter Johnson's mind but the desire to save the life of his friend, who was also his rival. He blamed himself for not laying hands on Harold Frederic before he had gone so far, and compelling him to go back to his lodgings; but his fear had been that the young man in his intoxicated state would fight him, and thus prevent his own rescue.

It was no time now for self-accusation. Johnson rose and looked around the horizon. His heart leaped with joy when he caught sight of a small point of light far across the field, for he knew that it streamed from a farmer's window. Although Harold was large and heavy, fortunately the student had developed powerful muscles on the athletic field of the college, as well as on the broad acres of his father's farm, and so, after shaking and pounding his friend a little while in hope of bringing him back to consciousness, and seeing he could not rouse him, Johnson put his strong arms about the limp body, and half carried, half dragged it across the white field of snow. Cold as it was, the perspiration broke out on the toiler's brow. His breath often came short, but more on account of excitement than weariness, for he feared it might even now be too late to save his friend's life.

In half an hour he pulled Harold up on the front porch of the farm house, and knocked so loudly at the door that it was opened almost immediately. A few hurried words of explanation made the situation plain to the farmer and his wife, and in a short time Harold was lying on a couch in the warm sitting room, while his friends applied themselves with all their might to restoring him to consciousness. By and by they partially succeeded. Harold suffered intensely as the heat and cold struggled in his body for the victory, but at length, through the heroic efforts of his attendants, his pain was subdued, and toward morning he fell into peaceful slumber.

When he awoke at nine o'clock he noticed at first in a dazed way, that Walter Johnson was sitting by the side of his couch. They were alone, for the farmer and his wife were attending to their work elsewhere.

"Why—hello!—what—how do I happen to be here?" Harold stammered, looking around the strange apartment. "And what are you doing here, Johnson?"

"I'm taking care of you."

"I think, sir, I—I don't need your help," said Harold, recalling that his companion was his rival in love, and attempting to rise.

"Please lie still, Mr. Frederic. You're not in a fit condition to get up now. Just lie down quietly and let us talk together like friends. If you will listen to me, I shall prove that I am your friend."

Harold's effort to rise proved to him how weak he was, and he fell wearily back upon his pillow.

"Well, go ahead," he said.

Then Johnson, without varnishing the facts, told Harold the whole story of the night's experience. In describing his own part of the adventure, his manner was so modest that it did not seem like boasting. As the recital went on, the blood mounted to Harold's face, and his eyes fell guiltily before the clear, open gaze of his friend. When the story was ended, Harold said:

"You've saved my life, Johnson. I wouldn't be a gentleman if I didn't thank you for that. Give me your hand."

The two young men clasped each other's hands for a few moments in silence.

"I—I—don't see why you've done this for me, Johnson. Why should you?"

"The Master I serve was helpful and kind, and I hope I have His mind."

"You don't mean to say it was religion that impelled you?"

"Yes, my friend, it was. The Gospel bids us 'do good to all men.' I was simply, in my humble way, trying to carry out its principles."

Harold was deeply moved. The tears glistened in his eyes, as he said: "Well, I must admit that you're one of the rare jewels, my dear Johnson. You're living your religion. It's something more than an empty profession with you. I've been very skeptical of late, Johnson, but I declare this magnanimous act of yours is almost too much for me. It's the best book on Christian evidence I've ever read."

"Oh! don't make too much of that part of it, my brother. I did my simple duty to a fellowman."

"All right, Johnson; I'm glad to hear you talk that way. You don't want to take any credit to yourself, I see. Well, that's consistent, too. But while you're too modest to brag on yourself, that shall not keep me from bragging on you. I think your act was the most magnanimous, yes, the most Christlike act I ever heard of."

"Oh, no, no; don't make so much of it, Frederic. There is another matter that's of much more importance."

"What in the world can it be?" Harold cried. "Trot it out at once, and don't keep me waiting."

Johnson's reply was spoken in low, musical tones along which vibrated all the intensity of his intensely religious nature.

"It's this, my dear friend: Will you accept Christ as your Saviour and Lord?"

For some minutes Harold lay with his eyes closed pondering the question that had been put to him so pointedly. At length he replied:

"I can't now, Johnson. I'm too full of skepticism. Besides, there are other things that come between me and faith. I wish we could be alone in my room where we were secure from interruption. Don't you suppose I could be taken to town?"

"I think you could this afternoon, Frederic. Think over these matters while I go and make arrangement with Mr. Farnsworth for a carriage."

In the afternoon the young man was strong enough to be moved to town. After being made comfortable in his own pleasant lodgings, he asked Johnson to sit by his bedside for a while, as there were several matters disturbing him which he desired to discuss with his new-found friend.

"I want to confess, Johnson," Harold began, "that until this morning I was prejudiced against you. I thought you nothing but a weak, goody-goody, canting theologue. I see now that you're a strong, manly young fellow. Will you pardon me for holding you so cheap?"

"There's nothing to pardon, my brother."

"Why, bless you, Johnson! You're a queer fellow. You forgive a man before he asks for pardon. Well, let that go. I want to make a confesison."

"If you think it will do any good, go ahead."

"Well, sir—I—I'm afraid I was under the influence of liquor last night."

"That's true, you were," frankly.

"Then you'll go and report my escapade and disgrace me before—before the town," and the speaker's eyes shone with anger and suspicion.

"It grieves me, my brother, that you should have so poor an opinion of me. Haven't I tried to befriend you? Now, I wish to tell you this: No one but you and I knows that you were intoxicated last night. I was careful that the farmer and his wife should not suspect it. I'm inclined to believe that this was your first indulgence in intoxicating drink."

"God knows it was."

"I hope you will never give up to the temptation again, come what may. You were in trouble. You thought you could drown your trouble in liquor."

"How do you know that?"

"I'm something of a reader of human nature. Besides, I have been sorely tempted myself in days gone by. I know what it is to suffer. More than that, I've been watching you for some weeks, and have noted that you were growing desperate. That's the reason I followed you last night. Now, Harold—let me call you by your first name—you need never fear that I shall betray the secret of last night's fall. Let it be a secret between us, locked in our own bosoms. Only let us never give up again to a like temptation. Will you promise me?"

"And won't you ever tell—her—*her*—you know whom I mean—that I disgraced myself by getting drunk like a miserable toper?"

"You mean Miss Wilson? If she ever knows it, Harold, she must know it from your lips, not mine."

"Walter Johnson, if I weren't a skeptic, I'd say, God bless you!" Harold cried, in a voice that was broken with emotion. "Of course, I know Miss Wilson never could care for such a wretch as I am, but I can't tell you how much comfort it gives me to know that she won't find out how weak I've been. When I saw her with you, and realized how well you two are suited to each other, it filled me with despair. I broke down under it last night, and, after a terrible struggle with myself, went into a drinking place to drown my misery. Soon after I drove you from me so savagely on the street, I think I must have lost my senses and wandered to the country. I have a dim recollection of wanting to go to my father's home. It's a country home, but in a distant State. I was meaning to go and tell my good old mother all about my troubles. That's all I can remember. The next thing I knew you were sitting by my bedside in the farm house. But I mustn't keep you any longer, Johnson, I've been very self-

ish. You have your own work to do at the seminary."

"Yes, I think I must go, Harold," the student said. "But I don't feel that I have done my duty until I've had a few words of prayer with you."

"I'm not worth it, Johnson."

"Every soul is precious in God's sight."

As the seminarian's earnest voice rose in prayer, a calm such as Harold had not known for many a year stole into his heart, and he almost felt that he could believe. Before leaving, Johnson earnestly urged the young attorney to pray for himself.

"I can't believe," murmured Harold. "If I could only exercise faith!"

"You cannot believe in your own strength. What does the Word say? 'Faith is the gift of God.' The Holy Spirit only can produce faith in the heart. You must pray for the Spirit. Remember what the Gospel says: 'If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?' The condition is that you ask. I have never known a person to be converted without prayer. 'Ask, and ye shall receive,' says the Gospel. Good-by."

Had Harold Frederic acted on this earnest appeal, and at once, he might have been spared much sorrow and mental conflict; but he delayed, as the unenlightened are so prone to do, and nothing is more dangerous than delay in matters of salvation. Again and again within the next few days he was almost on the point of bending his knees in prayer, but his heart was still too proud and stubborn. "I hate to get down and beg like a mendicant or a child," he muttered. "Why can't I reason out the problem? That would be much less humiliating."

By the next Sunday evening he had so far recovered his physical strength as to be able to go the League meeting at St. John's Lutheran Church. The service did him much good. When he saw how faithful the young people were, how many of them attended every meeting, and how earnestly they bore their testimony, how consistently they tried to live, he could not help feeling favorably disposed toward Christianity. Even young Briscom, who had taken to roving from church to church for a few weeks, was present that evening, and gave a ringing testimony.

Harold would have been less than human if he had not kept a close watch upon Edna Wilson. He could not help wondering why Johnson had not accompanied her to the service. Perhaps, after all, she and the young seminarian were not attached to each other. The thought injected a ray of hope into his bosom.

The preaching service over, to Harold's surprise, Calvin Briscom sought him out, and proposed to walk home with him, if his company was not otherwise taken.

"I want to talk with you, Mr. Frederic," the seminarian began, "about the little debate that took place in the committee meeting a few months ago. You were present, I remember. I've feared my conduct that evening may not have helped you—rather, may have had a harmful effect."

"Oh! I hope you haven't worried over that."

"Well, I see that I was wrong, and I feel that I owe it to you to make the confession. If I've done you any harm I'm anxious to undo it."

"Why, Briscom, that's a manly thing to do," Harold declared, heartily, quite surprised at the young man's humility.

"Let me tell you my experience. It may do you good. I'm no more of a sectarian than I was, but I see matters in a different light. For some time I followed my own bent, and became a kind of religious tramp. I supposed if I went to another church once, I should be satisfied; but my plan didn't work that way. The next Sunday evening I wanted to go to another church, to see how the services were conducted there. I tried to make myself believe I was doing all this in the interest of my education. The more I roved, the more I wanted to rove. You see, the nomadic habit grew upon me. Curiosity took me hither and yon, so that I found myself very seldom at our League meetings. I lost the run of the topics, and so missed much valuable information. At length, as if by accident, I picked up a little book one day that held the mirror up to my own life. I saw clearly that, if I desired to do any good and develop my own spiritual life, I must cease roving, and concentrate my efforts in the League to which I belong. A portable religion has no strength, no staying qualities, Frederic. I see that as plain as day. 'An honest confession is good for the soul,' as the adage runs. Indeed, the Gospel tells us to 'confess our faults one to another.' I hope I haven't been a stumbling block to you. If I have I'm truly sorry for it."

"Don't say any more about it, Mr. Briscom," Harold begged. "Who am I that you should make an apology to me?"

"Well, that introduces another subject. I've noticed you at our services quite often. May I not express the hope that you have made up your mind to become a disciple of Christ?"

(*Continued on page* 24.)

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE

ISSUED MONTHLY BY THE

LUTHER LEAGUE OF AMERICA

IN THE INTERESTS OF

The Lutheran Church and her Young People.

Edited by E. F. Eilert,

WITH

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Editorial

What a weight of trouble would be removed if each one were to take as his motto the saying of Abraham Lincoln: "To ease another's heartache is to forget one's own." There is in it the double blessing both to the helped and the helper. And equally appropriate is the other saying of that great man: "Die when I may, I want it said of me by those who knew me best that I always plucked a thistle and planted a flower where I thought a flower would grow."

Two thoughts for those who are off or about to be off on a vacation: "Fill each moment with a noble act or thought." Here is the idea of helping again. And that other, "The world's most precious heritage is his who most enjoys, most loves, and most forgives." And a third might be added, "Whatsoever thy hand findeth to do, do with thy might."

In these days of hot weather and consequent depression when anything goes wrong, however slight, we are apt to call it a failure; but remember, as some one has said, "There will be things men call failure, but never a final failure, if right."

Often we are depressed by our failure to accomplish that which we desire and become despondent, giving up that which we are doing and failing to look for something else. To those so affected, the following advice may be timely: "If your spirits are low, *do* something, and if you *have* been doing something, do something different." And to this we may add what Josh Billings so pertinently remarked: "I hav made up mi mind that human hapness konsists in having a good deal to do, and then keep doing it."

When the Boxer troubles in China were at their height, and many missionaries were not only persecuted but slain, Christian people all over the world felt that at that time many a life had been lost in the effort to Christianize that kingdom; but it is an encouragement to know that the influence of the slain missionaries is having its effect. Recently it was desired to erect a building for the Young Men's Christian Association of Shanghai, which is only three years old, at a cost of $75,000, and the officers of that institution were surprised before the close of the year to receive a promise from Chinese officials and merchants, not one of whom is a Christian, to give money and land valued at $25,000, on condition that the American people should give $50,000 additional. The leaven is working, and soon through the prayers and efforts of those whom God has sent to this land the difference in tone and life will be manifest.

Defend Us, Lord

BY JOHN HAY, SECRETARY OF STATE.

Defend us, Lord, from every ill.
Strengthen our hearts to do Thy will.
In all we plan and all we do
Still keep us to Thy service true.

O let us hear the inspiring Word
Which they of old at Horeb heard.
Breathe to our hearts the high command,
"Go onward and possess the land!"

Thou who art Light, shine on each soul!
Thou who art Truth each mind control!
Open our eyes and make us see
The path which leads to heaven and Thee!

How many waste time because they do not occupy the spare moments. Some one has well said that "No man is so rich that he can afford to waste it; but none is too poor to know its riches." If we cannot work or cannot speak, we can think and plan how we can use the powers which God has given us. Sometimes it is well to think of ourselves to the exclusion of others, for thereby we may be enabled to help others the better. Too much activity is sometimes a detriment, for we must *think* as well as *work* and *speak*.

And then there is another failure which we often meet, and that is the power of self-control. *When* to speak and *how* to speak show wisdom in the man. "Silence is golden" at times, and the man who is able to control himself under the most trying circumstances is a greater victor than he that taketh a city. It is said that this was Abraham Lincoln's strongest attribute, and one writes of him thus: "When jealousies in the army bred a popular clamor against General Grant, while the latter was winning famous victories in the Southwest, Lincoln listened to no word of scandal, and by his silence rebuked the defamers of the General who afterward became the admiration of the world. When in the fevered tumult of passion an angry North seemed to voice a general demand for the infliction of the death penalty upon Jefferson Davis, Lincoln listened in silence and waited for reason to resume its sway. He was always looking over the heads of the crowd; he was always listening to the still small voice that echoed in the distance, far away from the roar of vehement denunciation. The majesty of the law constantly appealed to his fine judicial sense."

Publishers' Column

Vacation season is at hand. Planning for the summer months is always a pleasant occupation for our young people, and among other things the question of selecting reading matter demands some attention. More opportunity is presented during the summer months for quietly perusing a good book that at any other time of the year. In choosing your summer reading remember that the books of Reading Courses are both interesting and valuable. You will find them very enjoyable. Then we have the three little booklets, "The Loyal Helpers," "John Westoff, Lutheran" and "The Window of Rubics," three good stories that will prove wonderfully interesting. These little booklets can be had for the small sum of 25 cents for the three. Prices of the books of the Reading Courses given elsewhere in this issue.

While you have some spare moments during the summer to think about the work in your League this fall and winter, give a place to the LUTHER LEAGUE REVIEW. We are going to ask you to get up a club in your organization, and we want you to assist us in getting a good list of subscribers. Send us the names of the individuals who you want to interest, and we will send them two or three numbers to show them what the paper is, and help prepare the way to your securing a subscription.

A year ago we were gathered together at St. Paul for our fifth national convention. It was a profitable meeting, and all were benefited by it. One of the things you decided to do was to help the REVIEW secure 10,000 new subscribers. If it depended upon you to get these have you done all that you intended to do? Many have fallen short, and we are far from the coveted goal. We said if you kept your promise we would support our general secretary on the field. The secretary has been secured, and he is doing excellent work, but we cannot do what we want to toward his support because you have failed in your promises to the REVIEW. What are you going to do this year?

Those who do take the REVIEW are enthusiastic in its praise, and we are encouraged to give our readers as good a paper as it is possible to make. You can, however, aid us still further. When you peruse the columns of the REVIEW don't scan the advertising pages lightly. The firms that are represented there and who help materially toward our success are good, reliable houses, con-

cerns that we can highly recommend. Give them your business, and you will not be disappointed. In writing for anything you want or if only asking for catalogues don't fail to mention the LUTHER LEAGUE REVIEW.

A Circlet of Rare Jewels

(*Continued from page* 21.)

"Thank you very much for your interest, Mr. Briscom. I've been thinking about it very seriously."

"I can't tell you how glad I am to hear you say so. Can I be of any service to you?"

"You can, indeed," said Harold, with a fervor he had never known or felt, for he was deeply moved by his interlocutor's words. "You can intercede for me at a throne of grace."

"That I shall do most gladly, Frederic, my brother. Here we are at your lodgings. In saying good-night may I also express the hope that you will go to the throne of grace yourself;" and, wringing Harold's hand, he hurried away.

Harold was profoundly impressed by this incident. When he got to his room he dropped upon his knees and tried to lift his heart to God in prayer. But a mountain of doubt loomed up before him, shutting out the heavenly light of which he had been catching faint glimpses for a number of days. Presently he rose, unable to beat back the fierce rebellion that surged through his soul.

A few evenings later he yielded to what he could not help feeling was a foolish impulse. It was to take a walk in the neighborhood of Edna's home—only to look upon the house that sheltered the girl he loved. As he drew near the elegant home he noted with a throbbing pulse that the parlor was blazing with light. The window shades were not drawn down. He could see into the apartment as he came opposite, the house being almost on a level with the street.

Edna was sitting before the piano, on which she was playing a selection from Bach, while, standing by her side and slightly bending over her, was the tall figure of Walter Johnson.

A spasm of pain drew Harold Frederic's pale features as he turned wearily away. The last ray of hope seemed to fade from his sky. He trembled for his own safety, for he realized that he was once more in serious moral peril. He was in the grip of despair.

(*To be continued.*)

For Special Terms on "Way of Salvation" for Luther Leagues, apply to the author, 1315 Waveland Ave., Chicago, Illinois.

Norwegian Home and Hospital

(*Continued from page* 8.)

For several years the great need of a larger and better equipped hospital building has been urged. On November 24 the ground was broken for the new building. On that joyous occasion were gathered the deaconesses and most of the hospital staff and Board of Managers. It was desired to begin this important undertaking in the name of Jesus our Lord. The simple ceremony consisted in the singing of a hymn, prayer, brief remarks by the president of the board, breaking of the ground by the Sister Superior and the benediction.

The new building, furnished and ready for use, will cost about $140,000. With only $40,000 in the treasury, the Board of Managers are still in need of about $100,000. Earnest efforts will be made as the building progresses to secure donations to the Building Fund.

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When he has read the books of any of the other courses, he will receive, without cost, a corresponding seal to the original certificate.

All inquiries concerning the courses should be addressed to the Literary Secretary, Rev. C. L. FRY, 1920 No. 7th St., Philadelphia, Pa.

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Have them all put in your S. S. Library.

Our Churches and Institutions

IN SOME OF THE LARGE CITIES

New York

— Rev. F. B. Clausen has accepted the call extended to him by the Church of the Epiphany, 72 East 128th street, and began his official duties by confirming, on June 14, a class of eleven catechumens who, under his guidance, have received instructions since last fall. In the evening of the same day at 8 o'clock a reunion of the members who have been confirmed in the Church was held. The earnestness and ambition with which Pastor Clausen enters the field of the Master and his facilities of speech bespeak the success prayed and hoped for by the Lutherans in the locality in which the Church of the Epiphany is situated.

— St. Peter's German Lutheran Church, Drs. E. F. and A. B. Mohldehnke, pastors, has accepted the plans of Architect J. G. Michel for a new $80,000 church. They recently sold their old property to the New York Central Railroad.

— Rev. G. U. Wenner, D.D., pastor of Christ's Church, was elected Holman Lecturer for the ensuing year in Gettysburg Theological Seminary.

Philadelphia

— The Church of the Atonement, East Montgomery street, celebrated June 7 the tenth anniversary of the pastorate of the Rev. W. L. Stough. The membership of the congregation is 200. The mortgage debt of the church has been reduced $1700 within a year.

— In the Lutheran Martha Drexel Deaconess Home Superintendent Rev. Carl Goedel consecrated five young ladies to the work of Lutheran deaconesses.

Chicago

— The city directory for this year has an alphabetical list of 115 Lutheran churches, which does not include any outside of the city limits, nor those of the Evangelical Synod, although they might very properly be classified as Lutherans.

— Rev. C. O. Solberg, formerly of Rockford, Ill., has become pastor of Covenant Church, corner Iowa and Robey streets, assuming the duties June 1. The former pastor, Rev. H. B. Kildahl, has become rector of the Deaconess Home on Haddon avenue and Leavitt street.

Baltimore

— The General Synod was in convention in this city June 3 to June 12, and its sessions furnished abundant proof of the remarkable growth, in numbers and power, of the Lutheran Church in America. All the departments of work reported progress that is truly gratifying, and plans were laid for extending the work in all directions, such action being warranted by reports from district Synods and by the large gifts and pledges on the floor of the convention. Rev. Edmund J. Wolf, D.D., LL.D., professor of New Testament exegesis and Church history at the Lutheran Theological Seminary at Gettysburg, Pa., was elected president. The next convention of the Synod will be held at Pittsburgh in 1905.

— The congregation of Grace Church, Rev. W. S. Freas, D.D., pastor, is about to erect a new building for the primary department of the Sunday school, the present one being too small. A house adjacent to the present building has been purchased. During the summer both buildings will be torn down, and a new and larger structure erected on the site.

— St. Paul's Church, Rev. P. A. Heilman, pastor, has paid off its mortgage of $12,500.

Washington

— Dr. A. J. Carlson, a Lutheran of the Augustana Synod, has been appointed assistant professor of Physiology in the Carnegie Institute.

Pittsburgh

— Mt. Zion Lutheran Church, Rev. C. P. Wiles, pastor, has returned to the General Synod Board of Church Extension the loan of $2000 it received and has pledged a contribution to the fund of the board.

Columbus

— Rev. B. B. Uhl has resigned the pastorate of the Woman's Memorial Mission.

Omaha

— The Gethsemane congregation, South Omaha, has bought a church building on North Twenty-third and K. streets. The purchase price was $1800.

Minneapolis

— The corner-stone of St. Mark's English Lutheran Church, Minneapolis, was laid by Dr. Trabert and Revs. Ramsey and Haupt on May 22. This marks the beginning of English work on the north side of this city.

Charleston

— St. Matthew's Church, Rev. W. A. C. Mueller, pastor, has received a bequest of $2000 by the will of J. C. Wieters, an active member of the congregation and a prominent citizen who died recently in this city.

Jersey City

— The fifth anniversary of the English Lutheran Church of the Redeemer, Rev. John E. Heindel, pastor, was observed May 31 with special religious services. The church was organized in May, 1898, with 17 members. Now there are 400 members enrolled. The Sunday school, which began with 6 scholars and 7 teachers, now numbers 425 scholars and 24 teachers. A Ladies' Aid Society is a part of the working force of the church. A Senior and a Junior Luther League are at work caring for the young people of the church. Both Leagues have also been active in helping with the finances of the church.

Elizabeth

— The seventh anniversary of the organization of the Church of the Holy Trinity was celebrated recently. At the morning service an historical sketch of the congregation was read by Pastor F. C. Krapf, and the sermon was preached by Rev. G. C. Loos of Philadelphia. A special Sunday school service was held in the afternoon, at which reports were presented by the various officers, and an inspiring address was delivered by Rev. G. C. Berkemeier of Mt. Vernon, N. Y. At a crowded service festival addresses were made by Revs. C. G. Fischer of Elizabeth and G. C. Loos. A service was also held on the following Monday evening by the Luther League and Mission Society, at which the speakers were Revs. C. Armand Miller of New York and Emil J. Keuling of Perth Amboy, N. J. Trinity Church was organized in May, 1896. The organization numbers 152 members and the Sunday school 350.

MISCELLANEOUS

— The Board of Directors of the Lutheran Theological Seminary at Gettysburg, Pa., elected Rev. J. A. Singsmaster, D.D., chairman of the Faculty and Professor of Systematic Theology, to succeed Rev. M. Valentine, D.D., resigned. Dr. Valentine was elected Professor Emeritus. A brass memorial tablet has been placed on the wall of the new building of the Seminary to Henry Singmaster and his wife, who donated $54,000 to the institution.

— Dr. Julius D. Dreher tendered his resignation of the presidency of Roanoke College to the Board of Trustees at their meeting in Salem, Va., on June 10. The resignation was accepted with reluctance. The board elected as his successor Rev. J. A. Morehead, D.D., president of the Theological Seminary.

— A college for colored young men was opened recently at Concord, N. C., numbering ten students and representing nine different mission stations of the Missouri Synod. They are preparing for the Lutheran ministry.

— A new organ has been secured for the chapel in Midland College. It was a gift from Rev. G. W. Enders, D.D.

— The contract for the new building for Newberry College has been let at $18,953 and is to be completed by January 1, 1904.

— The Swedish Lutheran Zion's Church of Pierre, So. Dak., organized in 1886, was reorganized May 28 into an English Lutheran congregation, with a membership of more than 60. Mr. Chas. Pehrson, a student from the Seminary at Rock Island, Ill., will have charge of the work during the summer months.

— Rev. J. Zimmerman, D.D., and wife, of Syracuse, N. Y., will make a tour of the world, spending one year abroad.

— A great reunion of Pennsylvania Lutherans was held at York on Friday, June 12. The time was arranged to make it convenient for delegates returning from the General Synod convention at Baltimore. Among the speakers invited were Revs. J. M. Reimensnyder, D.D., Milton, Pa.; Rev. I. H. McGann, Lewisburg, Pa.; A. R. Steck, Gettysburg, Pa.; Luther P. Ludden, Lincoln, Neb.; E. J. Wolf, D.D., Gettysburg, Pa.; Hon. P. S. Grosscup, Chicago, Ill.; Rev. Luther M. Kuhns, Omaha, Neb.; Rev. M. F. Troxell, D.D., St. Joseph, Mo.

— Christ Lutheran Church, Altoona, Pa., Rev. A. E. Wagner, Ph.D., recently completed repairs and improvements at a cost of about $4500, which make the edifice one of the most commodious and comfortable in the city.

— Rev. J. H. W. Stuckenberg, D.D., LL.D., an eminent theologian and student of sociology, recently died in England, where he had gone in hope of regaining lost health. He was a graduate of Wittenberg College and for a time was Professor of Exegetical Theology in Wittenberg Seminary. Later he had charge of the American Lutheran Church in Berlin. His recently published book, "Sociology, The Science of Human Society," is regarded as the crowning work of his literary career and has contributed its share to the author's international reputation.

— During the recent session of the General Synod held in Baltimore, the Rev. E. J. Wolf, D.D., LL.D., president of that body, was very pleasantly remembered by a few of his friends and admirers, who presented him with a solid gold Luther League watch charm. Those participating in same were Revs. F. H. Knubel, C. P. McLaughlin, John C. Bowers, C. G. Heckert, Messrs. John L. Bikle, John C. Parker, H. C. Hines, Fred. H. Wefer, E. F. Eilert, J. D. Zouck. John L. Zimmerman and Cornelius Eckhardt.

The presentation speech was made by Rev. John C. Bowers.

Pennsylvania Chautauqua

Reduced Rates to Mt. Gretna via Pennsylvania Railroad.

For the Pennsylvania Chautauqua, to be held at Mt. Gretna, Pa., July 1 to August 5, 1903, the Pennsylvania Railroad Company will sell special excursion tickets from New York, Philadelphia, Chestnut Hill, Phœnixville, Wilmington, Perryville, Frederick, Md., Washington, D. C., East Liberty, Butler, Indiana, Connellsville, Bedford, Clearfield, Martinsburg, Bellefonte, Waterford, Canandaigua, Wilkes-Barre, Tonhicken, Mt. Carmel, Lykens, and principal intermediate points, to Mt. Gretna and return, at reduced rates. Tickets will be sold June 25 to August 5, inclusive, and will be good to return until August 13, inclusive. For specific rates, consult ticket agents.

Reduced Rates to Atlanta

Pennsylvania Railroad will sell account of the National Convention Baptist Young People's Union of America, at Atlanta, Ga., July 9 to 12, round trip tickets on July 6, 7, 8 and 9, good to return until July 15, at rate of single fare for the round trip, plus one dollar.

By depositing tickets with special agent at Atlanta, Ga., on or before July 15, and payment of fee of fifty cents, extension of final limit may be obtained to reach original starting point not later than August 15.

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District Leagues in States Not Organized

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Sec'y, PROF. H. H. AAKER, - - Moorhead, Minn.

Luther League of America

Guarantee Fund for the Support of the General Secretary.

The Finance Committee of the Luther League of America has issued the following appeal to the friends of the League of America. We publish it in this column for the information of the League in general and with the hope that it may meet with a response from some friends of the League who may not be reached by the Finance Committee.

Any person willing to become one of the guarantors of this fund will please send his name, address and the amount of his pledge to F. A. Hartranft, Esq., Chairman of the Finance Committee, 1215 Stephen Girard Building, Philadelphia, Pa.

PHILADELPHIA, January 1, 1903.

To the Friends of the Luther League of America:

It is imperative for the League to have a General Secretary in the field. A man has been secured, and we believe that the larger part of his compensation and expenses can be provided for out of the general revenues of the Luther League of America and the LUTHER LEAGUE REVIEW. But it has been thought best for the satisfaction of the General Secretary and all concerned that his compensation be assured in advance.

The Executive Committee proposes to provide a Guarantee Fund of $1,000, to be called for only in the event of the other revenues proving insufficient, and then only in the proportion of the amount guaranteed by the subscribers to the amount of the deficiency.

We earnestly appeal to you as a friend of the League to assist us in raising this Guarantee Fund at as early a date as possible. The following have already subscribed:

E. F. Eilert, New York City..... $50.00
Wm. C. Stoever, Philadelphia..... 50.00
John F. Dinkey, Rochester, N. Y..... 50.00
Rev. Chas. L. Fry, Philadelphia..... 50.00
Frank A. Hartranft, Philadelphia..... 50.00
Rev. L. M. Kuhns, Omaha..... 10.00
William H. Koenig, Omaha..... 10.00

Paul W. Kuhns, Omaha	10.00
J. F. Smith, Omaha	10.00
William White, Omaha	10.00
H. L. Hungerford, Wilkes-Barre	25.00
J. Martin Rommel, Philadelphia	50.00
George D. Boschen, New York	50.00
C. A. Smith, Minneapolis	50.00
Rev. Geo. H. Schnur, Chillicothe, Ohio	25.00
Horace W. Bikle, Pittsburgh	25.00
Wm. L. Henrich, Buffalo, N. Y.	25.00
A Friend	25.00
Luther League, Buffalo. N. Y.	25.00
Luther League of First Church, Columbus, Ohio	10.00
Chas. K. Hunton, Columbus	10.00
Luther League of Holy Trinity, New York	10.00
Luther A. Brewer	25.00
Luther League of St. Mark's, Washington, D. C.	10.00
William H. Ruppel, Somerset, Pa.	25.00
Rev. Robt. L. Patterson, Somerset. Pa.	10.00
South Dakota Convention (Cash)	6.85
Luther League, Holy Trinity, Buffalo	10.00
Luther League, St. Mark's, New York City	10.00

Frank A. Hartranft, Esq., Chairman.
1215 Stephen Girard Building, Philadelphia, Pa.

J. Martin Rommel,
John F. Dinkey,
George D. Boschen,
Louis Van Gilluwe,
Finance Committee.

Please address reply to chairman.

NEW YORK STATE

New York City

— One of the most successful meetings of the New York City League was held on the evening of June 26 at the First English Lutheran Church, Mt. Vernon. Fully 150 Leaguers were in attendance. Over 100 of these came from New York City, making the journey in specially chartered trolley cars. The meeting was called to order by President Runyon and general business transacted. Several matters of importance were brought to the attention of the League, among them preparation for the convention of the State League to be held in New York City October 21-23. An address was made to the delegates by Rev. G. C. Berkemeier, D.D., of the Wartburg Orphan Farm School, who expressed himself as being much impressed by the meeting and congratulated the League on its showing. He also cordially invited the delegates to visit the Wartburg School on Labor Day or some other suitable time. The Rev. James Berg, pastor of the First Church, made an address of welcome to the delegates on behalf of the local League. The meeting was closed with prayer by the Rev. F. H. Knubel of the Church of the Atonement. After the meeting refreshments were served by the League of the First Church.

Brooklyn District

— The delegates and friends of the Central Luther League of Brooklyn on May 18 were tendered a most delightful reception by St. Stephen's Luther League, Vanderveer Park. The devotional exercise consisted of prayer by Rev. Luther Gable and reading of the Twenty-first Psalm by the president, Wm. J. Dilthey. In his introductory remarks Mr. Dilthey said we should take heed to the word "Selah," which occurs in the Pslam read—that in the midst of these busy times and vacation pleasures we should often pause and meditate on God's Word and cultivate the rich spiritual blessings and graces the Creator has bestowed. The delegates expressed themselves heartily in favor of having the State Convention in New York City in October. President George P. Rohman of St. Stephen's League took charge of the entertainment and reception. About 12 selections rendered by the League's talent were of high order and reflected much credit. Ice cream and cake were served. Resolutions were passed thanking the League for its kind hospitality. The next meeting will be in the form of an outing to Rockville Centre, July 11. Efforts are being made to have delegates representative of the 49 Lutheran churches in Brooklyn become interested in the Brooklyn Central and its work.

— A meeting of the Luther League organized among the Young People's Societies of the Swedish congregations in New Jersey and Greater New York, was held in the congregation of Brooklyn whose pastor is Rev. G. Nelsenius, on May 22. The ministers of the congregations in New Jersey were all present and Revs. Nelsenius, Ljung and Danielson of Brooklyn. A very interesting programme was rendered. This was followed by refreshments served in the basement of the church.

Delaware and Hudson District

— The Luther League of the English Lutheran Church of the Redeemer, Rev. M. J. Bieber, pastor, tendered on June 11 a public reception in the church to the new members who joined the congregation during the year. A very enjoyable evening was spent. The president, Fritz Ingwall, presided. Each of the 35 new members received a small bow of blue ribbon. The League lately appropriated $30 toward the purchase of a new organ for the church.

Buffalo District

— At the annual meeting of the Luther League of Holy Trinity Church held May 11 the following officers were elected: Pres., C. O. Schaefer;; vice-pres., E. W. Rother; sec., B. M. Wendel; treas., Miss E. Reiser. The League has subscribed $10 to the guarantee fund for the salary of the General Secretary, and at the close of the fiscal year had about $78 in the treasury. On May 11 a concert was given netting about $100.

— The annual yacht party of the Buffalo League will be held July 25.

NEW JERSEY

— The Augustana Luther League of Paterson held one of its local meetings in June. Four new members were received. It was decided to purchase the Luther League Badge for the society. We realize more and more

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the importance of the strongly organized work and are glad to find a steady advance toward the standard. Our president, Mr. F. Julander, deserves credit for his work. Rev. Aaron is busy in arranging for our tenth anniversary, June 28. He is much interested in the mission and engaged in the work.—WM. JOHNSON, Cor-Sec.

—A Luther League was organized June 3 in Grace Lutheran Church, Perth Amboy, Rev. E. J. Keuling, pastor. An address was delivered by Rev. F. C. Krapf, president of the State League, setting forth the principles and methods of the Luther League. The organization was effected with 15 members. The following are the officers: Pres., Harry Binder; sec., J. L. Dingler; treas., Clara Hanson. There is also a Junior League of 22 members connected with the church.

PENNSYLVANIA

—The Lutheran Friedens Church of Llewellyn, Schuylkill County, has a Luther League numbering about 25 members. As yet it is not connected with the District or the State Leagues. Its officers are: Vice-pres. Mr. Edward Zimmerman; sec., Miss Clara Gebres; treas., Mr. John Zimmerman.

Greensburg District

—The Greensburg Central Luther League met in convention on Thursday, July 2, in the Lutheran Church at Penn, Rev. P. Doerr, pastor. A full report may be expected in the next issue.

OHIO

—A Luther League was organized December 7, 1902, in the Lutheran Church at Cardington, Rev D. F. Schultz, pastor. The membership is now 35. The officers are: Pres., Rev. D. F. Schultz; vice-pres., Otto Willert; sec., Clara Schultz; treas., Henry Axthelen; organist, Ella Helman.

MARYLAND

—The District Luther League of Baltimore and vicinity was organized on Monday evening, June 15. Twelve societies, representing nine churches, constitute the membership of the new organization. The officers are: Pres., Rev. George E. Hipsley; vice-pres., Miss Laura Wade Rice; rec. sec., Rev. John C. Bowers; cor. sec., Mr. John F. Oyeman; treas., Mr. Jacob Fair.

WISCONSIN

—The Luther League of the First English Lutheran Church, Platteville, organized six months ago with 16 members, now numbers 43. The officers are: C. H. Wellers, pres.; Chas. Roarig, vice-pres.; Miss Clara Schambow, rec. sec.; Miss Corinne Gebhart, cor. sec.; Mrs. Carrie Raw, treas.; Miss Helen Gebhart, organist. The League recently purchased a handsome private communion set and presented it to the congregation.

SOUTH DAKOTA

—The Edison Luther League, Garretson, has a membership of 30 and will begin the study of the Luther League Topics soon. The president is Miss Martha Berdahl.

WISCONSIN

The Luther League of Wisconsin will meet at Racine on August 11, 12 and 13.

Luther League Supplies

Luther League Topics.

These are the most complete yet issued for use at young people's devotional meetings. Contain scriptural references, illustrations, and suggestions, both biblical and historical. Lessons refer to the Gospel for each Sunday.

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75 "	1	"	"	"	..... 5.00
100 "	1	"	"	"	..... 6.00

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Adopted by the Luther League of America at the Chicago Convention.

First Course.

1. Lutheran Manual, Remeusnyder. 2. Schoenberg Cotta Family Mrs. Rundel Charles. 3. Way of Salvation, Gerberding. 4. Praying and Working, Stevenson. 5. Lutheran Foreign Missions, Lauray.

Price $3.50, expressage prepaid, or sent free for 15 new subscribers to the Review at 50 cents each.

Second Course.

1. Life of Luther, Wackernagel. 2. Spener and Francke. Mrs. Marie Richard. 3. Life of Melanchthon, Stump. 4 Ecclesia Lutherana, Seiss. 5. Lutherans in America, Wolf

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Third Course.

1. Conversion of India, George Smith. 2. Sacred Meditations, Gerhard. 3. The Common Service, Scheele. 4 Martin Luther, Jacobs. 5. The Deaconess Calling, Wacker

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Fourth Course.

1. Elements of Religion, Jacobs. 2. The Golden Altar, Seiss, 3. Gustavus Adolphus, Fletcher. 4. Luther on Education, Painter. 5. The Life of Christ, Stalker.

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The Juniors

[Send Notes Queries and Suggestions for This Department to Rev. Dr. C. Elvin Haupt, Lancaster City, Pa.]

The Topics of July, 1903

July 5. Fourth week after Trinity. The Divine Declaration.

July 12. Fifth week after Trinity. The Missionary Work of the Augustana Synod.

July 19. Sixth week after Trinity. Our Pledge.

July 26. Seventh week after Trinity. The Lutheran Reformation in Denmark.

"And since the Lord retaineth
His love for children still,
Though now as King He reigneth
On Zion's heavenly hill,
We'll flock around His banner
Who sits upon the Throne
And cry aloud, "Hosanna"
To David's royal Son."

Queries

WHO? Who is bringing others to the meetings of the Junior League?

Who are to take the places of our present pastors, superintendents, workers and teachers, missionaries and deaconesses?

WHO is it that "calls us by His Gospel and enlightens us by His gifts?"

WHY NOT? Why not use the birthdays, as they arrive, as a happy occasion for renewing the faith, love and zeal of the young?

Why not make the 25th of June a Luther-rose Day?

Why not give the young the BEST that can be found for them?

Why not *prove* that we are in earnest for the welfare of our Juniors?

Why not make the memorizing of Scripture, hymns, or choice selections a feature of Junior work?

Why not know something of the history of our Church?

WHO CAN TELL on what day Luther, in the year 1519, held at Leipsic, Germany, his famous debate with John Eck?

What one little word of encouragement may do for a child?

Where our *greatest* opportunities are?

Which of our Juniors may be the forthcoming pastors and officers in Church and State?

The possibilities of usefulness of a true Junior League?

Notes

One of the great points to be achieved by the Junior League is the bringing of members into active union with the Church. No higher motive can be found than this.

It may happen that some of our young people may be discovered to have special talents. It is well to develop these and to encourage each one to put forth the utmost efforts in their cultivation.

Good, earnest committees are a most efficient means of making the League a success. When you are appointed on a committee work for that one object as if the success of that committee was "the whole thing."

May our hands help to uplift the Cross of Christ!

Take care of the boys and you will have saved the men.

What are the white boys and girls of our Leagues doing for the yellow, red, brown and black children of the world?

INDIA

— The Lutheran Young Men's Bible Union is one of the working forces in the Lutheran Church at Coimbatore, India. The object of the organization is set forth in the second annual report recently published and is as follows: "Searching the Holy Scriptures, promoting an earnest Christian life among members and coworking with the church." The Union has also made arrangements to preach among the heathen tribes in the adjacent villages. Regular meetings for the study of the Bible and the subject of religion from other books are maintained throughout the year. A library of 85 volumes, mostly religious books, is owned by the Union, and an effort is being made to increase this, especially to add commentaries on the Prophecies, Gospels and Epistles. The reading room is supplied with many periodicals, among which are several of the Lutheran Church papers of this country. A physical exercise department is maintained, which has some members not connected with the Union itself. The officers of the Union are: Pres., Rev. K. F. Bauer, Ph.D.; vice-pres., Rev. D. Devakadatcham, B.A.; sec., Mr. N. V. Chinnappen; asst. sec., Mr. P. A. Thambi Raj; treas., Mr. R. David; librarian, Mr. G. David John. The church with which the Union is connected has a membership of 300 and is self-supporting. The pastor, Rev. K. F. Bauer is a graduate of the Madras University. Bible Unions similar to the one at Coimbatore are in active operation at Madras and Shiyali.

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Junior Drills

[Correspondence may be addressed to Mrs. C. L. Fry, 1920 N. 7th St., Philadelphia]

Scripture names arranged in tables of the Old and New Testaments, assigning 12 names to each era:

PART II.

NEW TESTAMENT.

Z	E	J	M	J	J	A	S	S	A	W	H
J	J	P	J	J	P	B	A	T	M	T	S
N	W	N	C	J	B	L	P	Z	M	M	L
P	P	S	S	G	A	C	M	P	H	M	C
M	L	A	S	G	P	S	E	E	D	C	R
D	S	S	A	B	M	L	T	S	E	C	M
L	S	J	D	A	A	A	F	F	A	P	O

KEY TO THE ABOVE CHART.

1. ERA OF OUR LORD'S EARLY LIFE.

Zacharias, Elisabeth, John the Baptist, Mary the Virgin Mother, Joseph, Jesus, Angels, Shepherds, Simeon, Anna, Wise Men, Herod.

2. NAMES OF THE TWELVE APOSTLES.

James, John, Peter, James the Less, Judas, Philip, Bartholomew, Andrew, Thomas, Matthew, Thaddeus, Simon the Canaanite.

3. OUR LORD'S PUBLIC MINISTRY.

Nicodemus, Woman of Samaria, Nobleman, Centurion, Jairus, Blind, Lepers, Paralyzed, Zaccheus, Mary, Martha, Lazarus.

4. OUR LORD'S PASSION AND RESURRECTION.

Priests, Pharisees, Scribes, Sadducees, Greeks, Annas, Caiaphas, Malchus, Pilate, Herod, Mary Magdalene, Cleopas.

1. ACTS OF THE APOSTLES.

Matthias, Lame Man, Ananias, Sapphira, Gamaliel, Philip, Simon the Sorcerer, Ethiopian, Eneas, Dorcas, Cornelius, Rhoda.

2. ST. PAUL'S JOURNEYS.

Deacons, Stephen, Saul, Ananias, Barnabas, Mark, Luke, Timothy, Silas, Elymas, Cripple, Macedonian.

3. ST. PAUL IN EUROPE.

Lydia, Soothsaying Girl, Jailor, Demetrius, Aquila, Apollos, Agabus, Felix, Festus, Agrippa, Publius, Onesimus.

Be not afraid to pray—to pray is right;
Pray if thou canst with hope—but ever pray!
Tho' hope be weak, or sick with long delay,
Pray in the darkness, if there be not light.

COURAGE.—God will direct my cause. Such is the resource which gives the courage without which life is a foolish dream.

Carnegie Presents a Moller Organ

There was recently dedicated at St. Thomas' Church of Reading, Pa., a large and magnificent pipe organ, the gift of Mr. Andrew Carnegie. The work of building this organ was given by Mr. Carnegie to Mr. P. Moller, the well-known Lutheran organ builder, whose factory at Hagerstown, Md., is considered the largest and best equipped in America.

The schedule of the organ was prepared by W. L. Mayer, an expert organ architect of Pittsburgh, and for completeness is not surpassed by any organ in the United States. The action is Moller's improved tubular pneumatic, which is used throughout the entire instrument. This action has been conceded by organ experts to be the most simple and consequently the most durable tubular pneumatic action made, and by its use is made possible the countless combinations and appliances for the convenience of the organist which is found in this instrument, and rendering the touch as light and the response as prompt as that of a grand pianoforte, even when playing with the full organ The instrument has 46 stops, 1848 pipes, 41 pistons and 7 pedal movements.

Mr. Moller has under construction in his factory at this time a duplicate of this magnificent instrument, which will be placed in St. Stephen's Reformed Church, also a large two-manual pneumatic organ for Grace United Evangelical Church, both of Reading. These organs have also been donated by Mr. Carnegie.

In addition to the above Mr. Moller has contracts for 18 organs, which have been wholly or partly donated by Mr. Carnegie, seven of which are to be placed in Lutheran churches.

Twenty-eight others are in the course of erection for churches, etc., making a total of 48 organs to be completed, besides a large two-manual tubular pneumatic organ, which will be exhibited at the St. Louis Exposition. This last mentioned instrument has been purchased by ex-Gov. William Larrabee, chairman of the Iowa State Commission of the Exposition, and will be placed in the Iowa State Building at the Exposition, and at the close of the Exposition will be presented by Mr. Larrabee to one of the Iowa State institutions.

Railroad Advertising

The wide awake advertising manager of the Union Pacific Railroad, Mr. A. Darlow, said in a recent interview that the wonderful growth and progress of the West are due in a large part to the work done by the literary bureaus of the railroads. This is not exaggerated, when one considers the vast amount of display advertising in popular publications furnished by the railroads, and the still vaster amount of attractive literature, finely engraved maps, beautifully illustrated pamphlets, folders, leaflets, and other material. It may well be believed, as a source of popular information in such matters, there is nothing equal to the advertising enterprises of the great railroads, and the work of such men as Mr. Darlow is to be commended.

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